Penny, and grant them all equal privileges of making their membership in the Elijah class sure.

15. **Is it not lawful for me to do what I will with mine own?**—Did you forget that I am Lord of the Harvest and could remove Brother Rutherford in a second if I wished? Where is your faith in Me? Did I not have the right to appoint whom I would as Steward, and have you forgotten, so soon, all the lessons you learned during the years in which I used my Faithful and Wise Servant Pastor Russell, in which you saw, time and again, that all who tried to take the work out of his hands into their own came to an ignominious end? And now that he is with Me, do you think I will act differently towards My appointed Steward who is laboring sixteen hours a day doing his best to finish the work the Faithful One could not finish because his earthly temple was worn out? Can you not see that I could test you by using a special Steward in the evil day to follow the specially Wise One who has gone home?

Is thine eye envious because I am liberal?—(Diaglott). Brethren, pause and reflect a little. Where does the spirit of envy come from? Is it best to hearken to men (or women) in this matter (to hearken to each other) or to hearken to the voice of the LORD? See verse 8 again and pray that the scales may fall from your eyes.

16. **So the last shall be first, and the first last.**—Those who seem to be least noticed often receive at the hands of the Lord of the harvest the first and choicest blessings, while those who seem to be most favored, most honored, because of some little difficulty of pride, ambition, or envy, have their blessings deferred.

(For many be called but few chosen).—These words are spurious, and thank God that they are. There is nothing in this parable that shows that the murmurers will lose their crowns—not a thing. On the contrary, the assurance seems to be that they actually receive the Penny and, if they do, I know their dear hearts well enough to know that they can not fail to receive a blessing from it. The LORD'S wisdom, not man's, provided the Seventh Volume of Scripture Studies. It is His word and history will prove it so, but I would not see a bright prospect ahead of any who wait to see it thus proved. Prove it **yourself.** It contains nearly 4,000 Scriptures and Citations, and 742 extracts from Brother Russell's pen. The Lord's guidance and assistance in its preparation and publication were a daily marvel to all who had anything to do with it. I knew it would bring tests to some, and it has done so, but tests are nothing but stepping stones, if rightly received. So let us forget the past and set our faces like a flint towards the heavenly city, determined that nothing shall come between us and the Lord we love.

One of the murmurers knew in March that Revelation was then in the Steward's hands. In the fear of God, and based upon personal experiences more terrible than the tongue of man can ever describe, I am most positively convinced, on the evidence presented in Harvest Siftings, that the forewarned Gethsemane of Rev. 7:1-3 has come upon these five brethren, that others are being involved daily, and that the only possible relief for any (except in the surrender of their crowns) is in the complete laying at the Lord's feet of every particle of the unclean pride which is the cause of it all. Brethren, dear, dear brethren, my heart ached so while writing the comments on Rev. 7:1-3, as I thought of what some of you must pass through before all pride would die forever in your hearts, that my eyes were almost constantly, as now, filled with tears, so that I can barely see to write. Brethren, won't you believe me? Won't you? For Christ's sake? Brethren, I have been over the way, clear down through the deep, dark valley alone, ALONE, and with no path. O! Brethren! For Christ's sake won't you let me help you to come out victorious in the Judgment of the Angels now going on within the temples of your minds? Brethren, dear, dear brethren, (with not one of whom anywhere have I the least discord) what do you suppose would I not have given in 1908 for the light which is now shining so brightly for you on pages 126-127 of Volume VII of Scripture Studies, and which comes to you from the anguish of my soul?

VOLUME VII CORRECTIONS.

Page 12, line 7, Luke 12:44.
Page 13, line 25, Rev. 4:5; 5:6.
Page 20, line 47, Isa. 11:4.
Page 25, line 46, Acts 12:2.
Page 26, line 13, Gal. 1:6.
Page 47, line 6, Matt. 24:43.
Page 47, line 33, Rev. 16:15.
Page 51, line 13, Rev. 7:1,3.
Page 60, line 29, 2021 B. C.
Page 64, line 23, end of Adam's 1000-year day, 3127.
Page 69, line 29, C315.
Page 70, line 30, Ezek. 24:16.
Page 84, line 39, Isa. 27:1, 2.
Page 95, line 24, Matt. 11:9, 11.
Page 95, line 48, Acts 15:18.
Page 116, line 10, Psa. 89:48.
Page 121, line 45, lords, not nobles.
Page 128, line 2, 14:1, not 22:9.
Page 129, line 3, Ex. 13:9, 16; Deut. 6:8.
Page 136, line 21, Matt. 24:20.
Page 138, line 41, Rev. 19:1-3.
Page 142, line 45, Psa. 45:15.
Page 144, line 33, understandings.
Page 151, line 46, 9-40.
Page 165, line 7, Isa. 29:10-14.
Page 170, line 4, 2 Tim. 2:15.
Page 174, line 48, Gen. 19:17.
Page 221, line 21, Luke 2:10, 13, 14.
Page 223, line 6, Isa. 51:17-20.
Page 234, line 39, Matt. 7:1.
Page 258, line 3, Isa. 51:17-20.
Page 260, line 24, Deut. 33:17.
Page 279, line 19, Rev. 7:9-14.
Page 283, line 38, Matt. 19:30; 20:16.
Page 298, line 20, Catholics.
Page 298, line 21, Protestants.
Page 305, line 42, 1 Tim. 6:16.
Page 313, line 10, 1920.
Page 316, line 6, Isa. 51:16.
Page 324, line 20, Job. 28:6.
Page 329, line 40, Isa. 40:3; 49:11.

The change of name of the Image of the Beast to that of False Prophet in Rev. 16:13 shows that the Image was vitalized prior to the publication of Volume VII.

The date 1980, mentioned on pages 61, 62, probably marks the regathering of all of Fleshly Israel from their captivity in death.

The Parable of the Penny

Exract from address at Boston Convention of I. B. S. A., August 4th, 1917. Not for public circulation. Printed only to supply copies requested.

Single copies free, while they last, to any one enclosing self-addressed 1 cent stamped envelope to C. J. Woodworth, 432 Bloom Street, Scranton, Pa.

It is well known among the Truth friends that for the past ten years Brother Russell looked for a more detailed fulfilment of the parable of the Penny, than that outlined in Volume III of Scripture Studies, pages 223, 224, because of the mention of a Steward, and of murmuring at the time of the distribution of the Penny. Of late years he expected something interesting to transpire in connection with the publication of Volume VII, and that Volume having now appeared it seems proper to call attention, in a kindly manner, to an exposition which is in line with the expectations which he held. The exposition follows the style of comments in Volume VII, portions in parentheses being spurious.

MATT. 20:1-16.

1. **For the kingdom of heaven.**—Down at the end of the Gospel Age.

Is like unto a man.—Our Lord Jesus in the time of his Parousia.

That is an householder.—Over His own house, Whose house are we.

Which went out.—With "Food for Thinking Christians."

Early in the morning.—In the Fall of 1881, just as soon as that book, the first harvest instrument, was ready. The harvest began, in some sense, with the return of the Reaper in 1874; in another sense with the rejection of Babylon in 1878, and in another sense with the close of the General Call, in 1881, at which time the fields were white to the harvest, the Little Flock to be harvested by 1918, the Great Company by 1921.

To hire laborers into his vineyard.—To test and upbuild His consecrated people with the Truth, and to witness to the world.

2. **And when he had agreed with the laborers.**—"Food for Thinking Christians" in itself contained the promise of a complete unfolding of Revelation and all other truth necessary and proper for the Church in the flesh.

For a penny a day.—For the Penny, the Seventh Volume of Scripture Studies, as the special reward for the completion of the work of harvest, at the end of the day.

He sent them into his vineyard.—To work among those called to the prize of the High Calling.

3. **And he went out about the third hour.**—A comparison of verses 9 and 12 shows that the 11th hour means the close of the eleventh hour. Those who went to work at the eleventh hour are represented as working but one hour, but "Are there not twelve hours in a day?" The one hour of their service was from the days of the Drama, about this time of the year 1914,—until now, the work, now and henceforth, being the gathering of the vine of the earth and the burning of the tares. Thus the eleventh hour is a period of about three years, and establishes the length of the other harvest hours. The "third hour" then was a point of time about nine

years from the fall of 1881, or 1890, a year which was significantly marked by a great advance in the harvest work, not only by the first great distribution of the Old Theology Quarterlies which took place in that year, but by the change of the Tower to magazine form which took place at the close. See Z'01-4.

And saw others standing idle in the marketplace. Justified ones, waiting upon the Lord to know His Will.

4. **And said unto them; go ye also into (the) MY vineyard and whatsoever is right.**—All you may need for comfort and guidance throughout the day, and a suitable reward at its close.

I will give you.—Through the columns of the Watch Tower, and otherwise, at the hands of My Faithful and Wise Servant.

And they went their way.—Some into the harvest field and others into other activities, depending upon how they stood the test of truths then due.

5. **Again he went out about the sixth.**—About 9 years later, or 1899, the year of the beginning of the Volunteer Work. See Z'07-279.

And ninth hour.—Nine years further on, or 1908, the year of the beginning of the newspaper work. See Z'09-3.

And did likewise.—Provided an opportunity for additional workers.

6. **And about the eleventh (hour).**—Six years further on, or 1914, the year of the Photo Drama of Creation.

He went out and found others standing idle and saith unto them, why stand ye here all the day (idle)?—Do not the signs of the times, the great European war and the distress of nations with perplexity show you that the End of the Gospel Age has come and the harvest is due ("The harvest is the end") and you should be doing harvest work?

7. **They say unto him, because no man hath hired (us).** We did not know of our privileges of doing harvest work until you brought the matter to our attention.

He saith unto them, go ye also into the vineyard (and whatsoever is right that shall ye receive).—"There is still (1914) much work to be done and every part of the equipment necessary for efficient harvest work has been provided, the Tower laden with good things, six volumes of Scripture Studies, the Drama, etc. etc."

8. **So when even was come.**—Pastor Russell, the "Faithful and Wise" earthly representative of the Lord, having finished his labors and gone home—the man with the writer's inkhorn having done as he was commanded, i. e., having set the mark upon the overcomers.

The lord of the vineyard.—The Lord Jesus.

Saith unto His steward.—Brother J. F. Rutherford, President and Manager of the Watch Tower Bible and Tract Society after the Pastor's death, and elected to that office in harmony with the Pastor's will. See Rev. 8:3; 14:18; 18:4; 19:17; 1 Cor. 10:10; Matt. 20:15. It was the LORD'S Will when Brother Rutherford was elected that he should give out the Penny. The Penny was made ready under his direction and the funds for its publication came to him, for that purpose, as a result of his own faithful service of one of the Lord's little ones in an hour of need. The LORD'S Will in January, 1917, is the Lord's Will and Brother Russell's Will NOW!

Out of modesty Brother Rutherford refused to sign the preface which he wrote for Volume VII. Write to him that he should not allow this modesty to forbid the

publication of this exposition in the Tower. Brother Fisher and I believe this is meat in due season and of great importance to the church in this perilous hour. Brother Rutherford never saw or heard of this exposition until two hours after it was given at Boston Convention and then declared it could not go in the Tower for the same reason that he refused to sign the preface.

Call the laborers.—Give them the last great call for service. The call is for colporteurs to harvest the vine of the earth. The call was issued in the Tower for July 15th, 1917, and will be found on pages 220-221.

The Tower indicates that there are 300 colporteurs. As the Seventh Volume went out to 32,000 subscribers (the number that responded to Gideon's call), and as the ones who finally overthrew the Midianites were 300 in number, I think we may see that it will be the circulation of Volume VII by the colporteurs that will give us the great victory now at hand. In this view of the matter, we each of us ought to be colporteurs for the Seventh Volume to the full extent of our powers, and there is abundance in the last chapter of Revelation to show that the winning of our crowns may hinge upon our action on this very question.

And give (them their) THE hire.—Not "some" hire, nor "satisfactory" hire, nor "a" hire, but "THE" hire originally promised and repeatedly promised throughout the harvest day—the Seventh Volume of Scripture Studies.

Beginning from the last unto the first.—The books were mailed from the printers in that order, each one separately "wrapped up for the slaughter" (Ezek. 21:15) and "deliberately hurled into the earth" (Rev. 8:15), first to the foreign countries, the "last" field to get under good headway in the harvest work, then to the more distant states of the Union, and finally to the friends at Bethel, the "first" in honor and grace.

9. **And when they came that were hired about the eleventh hour they received every man a penny.**—Every worker got what he was promised.

10. **But when the first came.**—When the Bethel workers were summoned to receive the seventh volume of Scripture Studies, at noon, July 17, 1917.

They.—Five or six of the most prominent brethren at the Bethel, the most highly esteemed, most loved, most appreciated, in some respects, of all the dear brethren in the Truth. All of these dear brethren are pilgrims, all fully conversant with the histories of Korah, Dathan and Abiram, and all know the full Scripture Testimony that humility and submission to the Divine will is the only path to acceptability with God.

Suposed that they should have received more.—At 1:00 P. M., on July 17th, 1917, these brethren all knew they were to get the Penny, but at that instant, one after another, in most vigorous language, they made it plain that they wanted something besides the Penny; more **honor**, more **recognition**, more voice in the guiding of affairs.

And they likewise received every man a penny.—It was theirs, for the taking, from that instant, and they had not then, nor now, any cause for complaint against Brother Rutherford's efficient management of what he was elected to manage.

11. **And when they had received it, they murmured against the goodman of the house.**—Against the Lord of the Harvest. Thus the Lord considers it. Murmuring

against his arrangements is murmuring against Him. If I ever heard any worse murmuring than from 1:00 P. M. to 6:00 P. M., in the Bethel dining room, July 17th, then I do not recall it, and it has been my privilege to serve on numerous stormy committees lasting well nigh to morning. How extraordinary that such a murmuring should have occurred at such a time!!

12. **Saying.**—By their act of murmuring at such a time. "Actions speak louder than words.

These last have wrought but one hour.—The Seventh Volume of Scripture Studies is all right for them—a suitable reward for their faithfulness.

And thou hast made them equal unto us which have borne the burden and heat of the day.—Why do we not have some special honors at the conclusion of the harvest work? Why are we placed on a level with all the other harvest workers? This was the whole theme of the addresses on July 17th. With 1,000 letters a day coming in, and all the legal interests of the conscripted to look after, etc., etc. Brother Rutheford found an **undue** demand of some to be consulted on everything made it impossible to do **anything**. Brother Russell never swerved from doing what he believed the Lord wanted him to do, nor is there reason why **this** divinely designated and **necessary** servant should do so. Any construction of the duties of a Board otherwise is a farce, as anybody who has ever been in business knows.

13. **But he answered one of them and said Friend I do thee no wrong.**—"I am not treating you unjustly," the Lord replies to those who murmur against Him. "If I have not at this time given you the special honors you think are your due, it is because I know best what is for your eternal welfare. The fact that you desire the honor proves that you are in no condition to bear it."

Matt. 5:3	1 Cor. 8:2	Phil. 2:3	Matt. 18:3
1 John 3:12	Gen. 18:27	Luke 7:6	1 Cor. 4:7
Isa. 14:14	Gen. 32:10	1 Cor. 2:3	1 Cor. 1:29
Prov. 6:17	Gen. 41:16	1 Cor. 9:27	Isa. 51:1
Psa. 101:5	Ex. 3:11	Acts 8:31	Psa. 8:3, 4
Prov. 8:13	2 Sam. 7:18	Col. 2:18	Rom. 12:3
Isa. 2:12	1 Ki. 3:7	Psa. 19:13	Prov. 27:2
Prov. 16:18	Isa. 6:5	2 Cor. 12:7	1 Cor. 13:4, 5
2 Thes. 2:4	Jer. 1:6	Luke 14:10	Judges 13:18
Mal. 3:15	Dan. 2:30	James 4:10	Prov. 11:2
1 Tim.3:6	John 1:27	Matt. 23:12	Psa. 9:12
1 Pet. 5:5, 6	Matt. 4:6	Prov. 15:33	Psa. 138:6
Gal. 6:3	John 4:7	Jer. 45:5	Isa. 66:2
1 Tim. 6:4	Matt. 11::29	Rom. 12:16	Isa. 57:15

Didst not thou agree with me for a penny?—Is it not a fact that all the special reward for which you looked on this side of the vail was an unfolding of the wonderful messages of Revelation and Ezekiel? And is that not sufficient?

14. **Take that thine is.**—You have the Penny; it meets all the conditions.

And go thy way.—Do as you will. Allow your heart to become hard and bitter with ambition and envy and lose all, if you wish, or choose the better way of

"O to be nothing, nothing; painful the humbling may be,
But low in the dust I'd lay me, that the world my
Savior might see."

I will give unto this last even as unto thee.—I will treat all of the harvest workers alike with respect to the